

housand dollars. Our receipts have hardly equalled our expenses.

The directors are happy to know that the Boston Port Society are giving them "a helping hand" in the establishment of a Marine's Home. May its usefulness know no end.

Mass Sunday School Society.

Abstract of the Fifth Annual Report, May, 1837.

After mentioning the death of the Hon. Wm. Reed, president of the society, and paying a very respectful tribute to his memory, as a "friend of the young," the report proceeds to state—

I. OPERATIONS DURING THE YEAR.

Thirty-five new works, amounting to 70,230 volumes and 6,919,000 pages, and thirty-one new editions of works formerly published, have been issued since the last annual meeting. The whole number of volumes printed in 1836, up to the end of the year, is 109,250, making an aggregate, including the Visitor and cards of about 128,000,000 pages.

The number of subscribers to the Sabbath school Visitor, which has been steadily increasing from year to year, is now nearly 9000.

QUESTION BOOKS.—This Question Book on Romans, published last year, has already reached the 6th edition; about 12,000 copies have been sold; 47 schools report its introduction as a text book. Its thoroughness, in some instances, has been urged as an objection; but this the board has regarded as one of its chief excellencies. Such a book is deemed to meet the growing capacities of the older and more intelligent scholars, to lead to study and give exercise to thought. Says a superintendent, "It supplies a deficiency I have long felt; it is adapted to all ages, and it compels the teachers to study their lessons."

"I think," says a pastor, "it is decidedly one of the best series of questions that has yet been prepared for Sabbath school use." An intelligent young man was asked if he did not find the book too difficult? She replied, "That she had not found no question which she had not been able to answer."

Newcomb's First Question Book, which was published in April last, to meet the wants of such schools and classes as are yet unable to use the Questions on Romans, has reached the 3rd edition, and about 5000 copies have been sold.

It appears from the reports of several schools, that they have introduced the "Exercise on the Shorter Catechism," as published by the society, for a text-book. Says one report, "We had, with joy, the introduction of the catechism into our schools, and cannot but hope, that through its instrumentalities, our children and youth will become more thoroughly instructed in the good truths so dear to the hearts of our Puritan fathers."

Says the report of the Essex North Sabbath School Society, "The aged portion of our community, so long accustomed to teach the old catechism. It is generally admitted that much has been lost, in point of doctrinal instruction during its exile. If so, we hope its captivity has come to an end."

II. TOPICS SUGGESTED AND ILLUSTRATED.

THE CHURCH. There is no way in which a church can more strongly commend the Sabbath school to the young, than by engaging themselves in the social study of the Scriptures; and they can in no way better cultivate their own Christian graces. The familiar and social study of those pure and sublime thoughts of God, and a free interchange of thought and feeling respecting them, will enoble and purify the whole human mind. Under the combined research of a whole circle of Christians, laughing and weeping, too, for clearer views of truth, the Scriptures will be opened; gems of unparaphrased beauty and richness will be discovered; yea,

"A glory will add the sacred page,
Majesty like the sun."

Mutual sympathy and interest will be excited. All that cold and cruel distance for ages existing among the members of Christ's family, will be annihilated. Heart will warm heart, till, by their mutual warmth, they melt and flow into one single into one. O, what does the church need so much as this familiar intercourse; this mutual bond of sympathy and love; this mingling of heart with heart! What a moral power over their impatient neighbors and friends, would such a state of things give the church. How would such a united, sympathizing brotherhood of Christians, all actively engaged in searching the Scriptures, silence the gainsayer, and bring all to "a gaze and admire," though in heart they might "hate the change."

Thirty-six schools report, 2,821 scholars over 14 years of age; 111 schools, 5,979 over 18 years of age. In 147 schools, there are 30,535 scholars, of whom 8,800 are adults. Yet many of the reports complain that the churches are too largely unchristianized. Sabbath schools should hold the same relation to the parent that they should to the pastor; the place of an auxiliary and never the place of a substitute, except where parent or pastor is wanting. As an auxiliary it should be hindered as Heaven's own gift, kindly bestowed to aid and encourage the parent, but not to lessen, no jot or tittle, the responsibility that presses down upon a father's and a mother's heart. Yet, from our report it appears, that most of the parents have so far transferred their own responsibility to the teachers, that many of their children, even the older ones, were found on an examination by the superintendent, profoundly ignorant of the decalogue and the very elements of Christian knowledge. "I wonder," said a little child under such impressions, whose mother was then dead, "I wonder my mamma did not say something to me about the Sabbath and about prayer."

MISCELLANEOUS.—During the past year, three have been collected some interesting statistics respecting the families of orthodox congregational ministers and deacons; so far as the investigation has been carried, the results are as follows.

In 25 families of ministers, there are 117 children over 15 years of age. Of these, 91 are professors of religion; 13 in the ministry or preparing, and two only are dissipated. In eight of these families all the children over 15 are in number, are happily pious; and in 13 others, half or more, 33 in number, are pious.

In 68 families of ministers and deacons, there are 321 children over 15, of whom 334 are happily pious, 36 in the ministry or preparing for it, and eight only are dissipated. In five families, two ministers and one deacon are pious, and four children over 15, and one is pious, and four are dissipated, and one is a minister. In one town there are six deacons. Of their 33 children, 29 are pious, and most of their grand children are walking in the good way of their fathers.

Do these facts speak the truth? If so, was there ever a saying more unjust and false, than the one often repeated, that this class of children are worse than other children?

TEACHERS.—There is no one thing more suspicious in the present state of Sabbath schools, than the increasing practice, in many schools, of neglecting a preparation of the lesson. This evil, it is believed, is frequently induced by the example of teachers; and by their example it must be remedied. A very influential and intelligent member of the church in —, consented to become the teacher of a class of young ladies in the Sabbath school. He made no preparation to meet his class, and frequently was even obliged, after the school was opened, to go to some other teacher, to inquire where the lesson was? His class dragged out, for some months, a sickly and wasting existence, and died for want of sustenance.

The teacher's meeting for mutual counsel, improvement and prayer, and the concert are held in many schools with very great interest and profit. Says one pastor, "The concert is one of our most interesting and overflowing meetings, and most favored of heaven. It is the means of bringing out parents and others who seldom or never attend church on the Sabbath. We regard it as having, most important bearing on the interests and prosperity of our school, and as standing at the head of every sacred influence which, like the sun, is a life-giving, healthful energy through our community."

Many of the reports from the various schools, afford delightful evidence that there are teachers in not a few of these schools, who are faithful and devoted, and who labor not in vain.

A scholar, after his examination for admission into the church, said to the committee, "After I had been awakened by the preaching of the gospel, and had felt some anxiety about my soul, I fear I should have gone back to the world, but for the faithfulness of my teachers."

In one school, there have been, during the past year, fifteen hopeful conversions in three classes, and at least one in every other class, excepting those of small children. In another, there have been 13 or 14 hopeful conversions in one female adult class of 30, within the last three months. A few weeks since all the members of that class, who were not pious before, were indulging hope.

INFANT CLASSES. The following intelligent answers, from a little boy, about four years of age, should encourage those who are laboring for the benefit of little children. After the secretary had addressed the Sabbath school in A—, his attention was attracted by an infant class of about 20 small boys. One intelligent, bright-eyed boy was standing up by his teacher, and listening with the most intense attention and interest to every word as it dropped from her lips. He approached the class and said to the children, "Supposing there were a stain on your faces, in what way could you find it out?" The bright-eyed boy answered, in a moment, "By looking in the looking glass." They were then told that there were many stains on their hearts, and that they could see them by looking into the mirror of God's law, the ten commandments. Every sin made a stain on their hearts. Some of the ways in which they were mentioned, and after this slight rest, and some of the other commands were repeated, they were asked if they had not broken every one of them? The little boy answered, "No sir." Haven't you? "No sir, I never killed," said he, and his lip quivered, and his eyes filled with tears, as though he were grieved that any one should think such a thing of him. "But what have you done which he has done?" said a mother. "His ten commandments tell, and his features all relaxed, with a frankness and a tone of penitence which cannot be forgotten, he answered, 'I strike! He that hath his brother is a murderer.'"

After some further conversation, the children were asked, "Why was it best to become Christians while young?" The constancy of the little boy again kindled with intelligence, and with the greatest earnestness in his looks and the gestures of his little hands, to give impressiveness to what he said, he answered, "Because, it is just like bending a little tree, it will grow just as you bend it, but if we do not become Christians till we are old, it is like trying to bend a great tree; it won't bend!"

SUMMARY. The probable number of schools connected with the Massachusetts Sabbath School Society, is about 400. Returns have been received, this spring, from only 238. Correspondents, these are 4,784 teachers and superintendents, 35,574 scholars, and 65,169 volumes. Adding to these the last year's report of 79 schools not reported this year, and there are connected with 311 schools, 6,385 teachers and superintendents, 38,754 scholars, and 86,194 volumes. The whole number belonging to the schools connected with this society, as nearly as can be estimated, is not far from 6,000 teachers and superintendents, and 55,000 scholars. One hundred and twenty-five teachers and nine hundred and thirty-nine scholars have made a public profession or become hopefully pious during the year. Out of 408 of these scholars, connected with 46 schools, 207 were baptized in infancy, showing that, at least, one of their parents was professionally pious; of 249 of these scholars in 33 schools, 207 were baptized in infancy; and of 22 of these scholars who have become pious in 11 schools, all were baptized in infancy. One hundred and sixty schools are reported as continuing through the winter, and many others are known to be continuing the last year's report on the subject; 95 hold teachers' meetings, 110 take collections for benevolent objects, and 135 observe the Sabbath school concert. Sixty-nine schools report 86 Juvenile Benevolent Societies, and seven report Temperance Societies.

The anniversary was held on the afternoon of the next day, May 23, Mr. Henry, the president, was in the chair. The sermon commenced with the singing of the 46th of the Union Hymn, "So in the morn thy seed."

The choir, to whose excellent assistance on this occasion, the society is so much indebted, was furnished from the schools of the Congregational church, and led by the superintendent. Prayer was then offered by the Rev. Dr. Ludlow, Brother of the University of Pennsylvania which was followed by the singing of the 237th hymn, "Thy kingdom come."

Mr. Beck read his annual statement as treasurer, and extracts from the annual report of the board of managers were read by Mr. Hall.

We give the following extracts from the report.

Since our last anniversary there have been employed, for the promotion of the objects of the society, the New England states, New York & part of New Jersey, eight agents and missionaries; by the other middle states and Maryland, seven; in the Valley of the Mississippi, twenty-one; and in the southern states, fifteen. The missionaries in the three last districts have established at least five hundred new schools, and estimating their number at an average of only thirty each, gives fifteen thousand as the number added by their agency to the ranks of Bible learners. The number might probably be doubled, to give the accession to schools that have received an impulse by the visits, serious, and other labors of our missionaries.

The results of missionary employment are not to be estimated only by the number of schools formed or re-extended. Perhaps the greatest amount of good accomplished by this agency is never taken into account. The universal preparation of the mind and heart of a family to study the Bible; the turning of the hearts of parents and of the church to the young and the unchristianized; the promulgation of the duty of searching and learning; and searching the Scriptures—may leave impressions on a community, which will be traced in the conversion of many souls, and give a new impulse to religious feeling. The formation of every new school, and every visit of a church or neighborhood, by one of our missionaries, is the occasion of a sermon or address, in which these obligations are set forth. Were no other duty performed than this, the subject is so vital and so sacred, that it would justify the expenditure it costs.

Publications have been distributed gratuitously

to schools and families, that were unable either to purchase any, or an insufficient supply, to the amount \$455 71, as follows: in the west, \$283 85; in the south, \$12 04; elsewhere, \$59 82.

The total sum of contributions received for the operations in the Valley of the Mississippi, for the year ending March 1, 1837, was \$10,744 82. The cost of sustaining the agents and missionaries, of donations of books, and incidental expenses, including the balance of \$958 27 due for the previous year, was \$14,093 48, showing an expenditure on account of this fund of \$3,348 66, and the receipts.

The receipts of the southern fund were \$3,347 99. There was an unappropriated balance at the beginning of the fiscal year, of \$6,781 13, making the resources of this department \$13,129 12. The amount expended in the support of missionaries, in donations and incidental expenses, was \$6,436 53, leaving \$6,692 59, for which sum the society is pledged to meet such engagements as are already incurred in the southern states.

The receipts of the general fund were \$15,632 99. From this portion of the salaries of missionaries and agents, and part of the general expenses of the society were paid.

The call for our publications in FOREIGN countries has continued to be made, not only from the American missions, to which the proceeds of the foreign fund were restricted, but from many other quarters. The donations to the foreign fund, since our last report, have been only \$10,40 20.

The avails of this fund have been distributed in books to American mission stations at Smyrna, Syria, Algiers, Crete, Ceylon, Madras, Syria, Burmah, Athens, Calcutta, Canton, Liberia, Cape Palmas, Rio Janeiro, and Java, and to chaplains at Havana and Hongkong. We have printed one work, "The Christian City," in Italian, for distribution among the Mediterranean missions. The board has also granted donations of books upon the urgent application of several missionaries of European societies.

The books, infant-school cards, picture maps, and elementary books, distributed in this manner, are found to be of great value in the schools and seminaries instituted by the missionaries, and which are regarded as objects of primary importance in the introduction of Christianity into heathen countries. When not used in the English language, the books furnish the teachers with suitable matter for oral or written translation, and are useful guides in the art of communicating ideas and facts to unlightened minds. It is no small gratification also to be able by this cheap means to give to the missionary families so entertaining and useful a library, when their resources of this kind are necessarily scanty.

For some years of the estimation in which these grants are held, we must refer to letters in the appendix. In India our publications have been made known to English readers through several able friends of the society there. At their recommendation an assortment was shipped to Calcutta, and in four months the sum of nearly \$400 was realized from their sale. Some of the appeals and representations on the importance of our books in India and other parts of Asia will be given in the appendix. Translations of the Life of Daniel were, by our last accounts, preparing in two of the languages of India, and the Life of Elijah, Ecclesiastical History, and others of our works in the Hindoostanee or Bengalee language, are probably now ready for the press. Our spelling books have been translated into the Marathi language as an easy reading book. The missionaries who have given their labors to these translations are confidently expecting that Americans will not suffer them to remain in manuscript, when a field for their distribution among so many millions of people is before them.

The French version of our Life of Washington, which is now extensively used in this country, was expected to be reprinted in Paris. The same work has been translated into German. It is a pleasing and remarkable fact, that a circulating library composed of our publications exists in Paris, which had, within less than a year after its establishment, six hundred subscribers from the American and English families residing in that capital. The existence of this library has caused the volumes to be sought in other parts of the kingdom, and a benevolent individual has ordered several hundred volumes for the purpose of placing them for sale in the hands of booksellers. We have also heard of at least four of our works, besides the Life of Washington, being in the course of translation; and of some of our elementary books having been adopted in Switzerland for the same purpose. We have also the gratification frequently to find our library and question books reprinted in England, or made the basis of similar works.

BOOKS FOR THE BLIND.—An important field of philanthropy having been laid open by the establishment of presses in this country for printing books with embossed letters, which can be read by the blind through the sense of touch, the board thought it would be highly agreeable to the society to have a few of their publications prepared in this form. The books entitled the Sixtiety Glass of Wine, the Harvey Boys, and the Life of Melancthon have accordingly been printed at the Institution for the Blind in Boston. At the time of passing the resolution authorizing these publications, the board supposed that the mode of printing for the blind was uniform. It appears, however, that different typography is employed by the presses in this country. It would be obviously contrary to the objects of these interesting institutions, if a common form of character and mode of printing should be adopted; and by their united efforts we might expect soon to see opened to the blind a large proportion of those sources of instruction and happiness which have been heretofore supposed to be forever denied to them.

AUXILIARIES. Forty-two new auxiliaries have been received. Reports have been received from 164 of the 1300 unions, societies, and schools, who profess to be our auxiliaries, or at least have given no other intimation that they have ceased to be so, but neglecting to transmit their annual reports. Their statistics are as follows. Number of schools, 2,126; of teachers, 23,737; of scholars, 167,816. Of volumes in libraries, 201,839. The number of individuals in these schools who have made a profession of religion during the past year, is stated to be 764 teachers, and 1857 scholars. If the proportion of results is equal to that of the reports, these sums must be multiplied by seven to give the actual aggregate. But estimates of this kind are based on too much uncertainty to warrant the attempt.

PUBLICATIONS. The publication department of the society's transactions has been steadily advancing. The number of new works issued in the year is thirty-three, of which twenty-two are original. Their size varies from 16 pages 32mo, to 272 pages 12mo; giving an aggregate of 3354 pages of new publications.

Besides these, we have published large maps of the travels of the apostle Paul, and of the journeys of the Israelites, which make a valuable addition to the helps of Sunday-schools and Bible classes.

Thirteen volumes have been added to the number of bound books, by binding twenty-six of the small works of the seventh series; thus making the total of our catalogue, 404 bound volumes, and about 150 works in paper covers.

The new volume of Union Questions closes the series of five volumes of selected lessons on the historical books of the Old Testament, including also such portions of the prophecies and other Scriptures as belong to the respective periods. The other four volumes of the series embrace all the historical books of the New Testament and one of the Epistles (Galatians).

A new experiment of an Annual was attended with great success. Notwithstanding it was produced several weeks too late to have all the advantage of book sales, it was well received, and nearly 3500 copies have been disposed of. The purpose of this attempt has been fully realized, in providing a cheap, but elegant present of a Sunday-school character; of sending an attractive announcement of the publications of the

Union into many families which had not previously been acquainted with them, and of disseminating many serious and useful truths in a form calculated to take the attention.

The number of volumes printed in the year, is 800,662; of infant-school lessons, pamphlets, Journals, &c., 94,670; making about sixty-two millions of pages. In the aggregate of volumes are included 95,500 copies of the Union Questions; and in the aggregate of pages, 84,600 copies of the Sunday School Journal.

The amount of publications sent to depositories in the year was \$34,414 75; the amount sold at the Philadelphia depository was \$41,041 96; making the whole amount thus disposed of, \$75,456 71, being \$2,760 above the business of the previous year. The actual receipts from sales in the same period were \$39,268 04.

RECEIPTS. The receipts of the year ending March 1, 1837, have been as follows:

Donations to the Valley Fund, \$10,744 82
Southern, 6,347 99
Foreign, 1,040 20
Missionary, 69 77
General, 15,882 76

Making the total of donations, \$34,035 54
The amount received for books sold was, 39,268 04
Balance from Southern Fund of preceding year deducting disbursements of Valley Fund for the same, 2,582 47

\$76,174 96
The receipts are from the states as follows—

Maine 830.00 S. Carolina 1,407.60
N. Hampshire 157.02 Georgia 1,332.37
Vermont 344.95 Alabama 1,161.00
Massachusetts 1,460.04 Mississippi 49.27
Rhode Island 6.00 Louisiana 11.51
Connecticut 4,043.55 Missouri 108.00
New York 13,340.86 Tennessee 338.42
New Jersey 2,397.04 Kentucky 95.18
Pennsylvania 3,713.10 Ohio 660.08
Delaware 65.00 Michigan 87.7
Maryland 90.00 Indiana 37.19
Dist. Columbia 185.80 Choctaws 1.00
Virginia 2,384.33 Smyrna 3.00
N. Carolina 344.52 Unknown 69.77

EXPENDITURES.—The obligations of the missionary and agency department (including donations) amount to \$31,136 03
Publications and depositories, 91,845 26
\$122,981 69

Temperance Journal.

We are rejoiced to learn that this heretofore neutral publication has taken a total ground, and passed into the hands of Whipple & Dunwell. We presume Mr. Sargent will have much to do with editing it. We extract the following from the prospectus.

The "Temperance Journal" having passed into the hands of new proprietors, the public has a right to understand upon what principles it will be conducted hereafter. It will be perceived that, in seeking a new trial before the great jury of the people, it has adopted an *alibi*. It will be the principal object of this journal to inculcate and sustain the doctrine of total abstinence from all intoxicating materials, liquid and solid, as articles of drink or of diet, or in any form, subservient to the purposes of luxury.

If there are many good men, and assuredly there are,—who are members of the old societies, but who are not yet ready to subscribe the pledge of total abstinence from all intoxicating drinks, they are not likely to be speedily converted, by vituperation and ridicule. It will be the object of this journal, not to insult their feelings, but to convince their understandings. The very position which they now occupy, was recently considered highly honorable by those who have called it *alibi*; but yesterday, to embrace the principles of total abstinence. The old societies may be viewed in the light of preparatory houses, from which the genuine total abstinence associations may rationally expect an accession of candidates from year to year. There are, unquestionably, members of temperance societies, upon the old platform,—all the expression be allowable,—whose reasons for advancing no further, are drawn, not from the head or heart, but from the stomach and pylorus. Such individuals are occasionally found in every profession, and sometimes even among the members of councils and executive committees. The preceding remarks have no relation to such painful examples.

Tract Society. The annual meeting was held on Wednesday evening, John Tappan in the chair. The following sketch was then read by the secretary, Rev. Mr. Bliss.

Amid the congratulations of this occasion, we meet with another solemn admonition of our own family. He who has so often filled this chair, and who occupied it at our last anniversary, is no more.

The Hon. William Reed, our beloved and respected president, died suddenly on the 26th of February last. Mr. Reed was one of the earliest friends and patrons of the tract cause in this country. In 1816 when this society was incorporated, he was one of the five gentlemen named in the act of incorporation. He was elected president of the society in 1817, and was re-elected to that office on each successive year until his death. From a large sphere of usefulness on earth, it has pleased divine Providence to remove him; but we trust to a brighter sphere and a higher station in heaven.

In common with several sister institutions, this society has not only lost a liberal patron and devoted friend, but one who for twenty successive years, has presided over its interests with honor to himself and to the cause. Probably but few can be found who have more cheerfully devoted property, time and personal efforts to promote the great object which this society is seeking to secure. He annually purchased a liberal supply of our publications for distribution in the place of his residence, in the Sabbath school, and on board his vessels, and wherever opportunity presented. It is not known that a vessel in which he was without a supply of these on board for the use of the crew. But a short time before his death, he commenced circulating our bound volumes extensively in Marblehead; and when the symptoms of death met him, he was engaged in circulating through the various religious societies in that town the tract entitled "Sixty Reasons for attending Public Worship." "Bliss" said those servants who when their Lord cometh shall find so doing."

The past year has been one of continued prosperity, demanding renewed acknowledgment of the divine goodness. Our friends and patrons die, but that God whom we serve lives to sustain and bless the feeble efforts of his people.

To extend the circulation of our volumes and to raise funds for the foreign field, are the two prominent objects to which the committee have directed their attention. Pastors and churches have afforded us their liberal co-operation, as the following abstract of the treasurer's report will show.

RECEIPTS.
Balance in treasury, May 1st, 1836 \$381 06
Donations from individuals, congregations and Auxiliaries 12,412 56
Legacies 1,740 30
Sale of books, tracts and temperance publications 14,335 305
Dividend on bank stock 42 10
Total \$31,109 57

EXPENDITURES.
Paid American Tract Society in New York for foreign distribution \$10,000 00
Paid for books, tracts and other publications 12,041 93
Paid for binding 1,835 44
All other expenses as per item in treasurer's account 5,639 30

Cash in bank stock, the interest of which is to be applied to foreign distribution 1,400 00

Total \$31,109 57

The total amount received this year exceeds the amount received last year by \$5,000 00

The total amount of donations and legacies exceeds the amount of last year by 4,500 00

The amount received for publications sold exceeds the amount received last year by 5,401 00

The donations received from Maine this year are 1,932 93
The donations from New Hampshire 2,006 66
The donations from Vermont 1,053 63
The donations from Massachusetts 9,082 34

Total \$14,075 43

The resolution adopted at our last annual meeting to endeavor to raise during the year \$10,000 for foreign distribution, has been accomplished, and that sum appropriated and paid over to the parent society.

GRATUITOUS DISTRIBUTION.
Miscellaneous in two hundred grants amounting to \$1,745
To aid in circulating bound volumes 1,778
To life members and life-directors and large donors 515
Total 4,038

Exceeding the amount last year 1,076

VOLUME CIRCULATION.

The committee will not here go into a statement of their views of this important and most encouraging department of the Society's operations. 50,000 of our bound volumes, (not our bound tracts,) have gone into circulation the past year within the field of this society. 180,000 of these volumes have been put into circulation by the parent society at New York; making a total of 230,000 volumes sent out in one year by both societies.

These books have gone from Canada to Texas, and from the Atlantic to the Pacific, and by them Baxter and Doddridge and Bunyan are preaching again the gospel of the grace of God in thousands of families.

Rev. SYLVESTER WOODBRIDGE, general agent of tract operations in New York city, spoke first on the subject of tract visitation. He narrated striking facts on this subject, such as we have presented from the quarterly reports from New York city. One, however, was new and striking that is respecting the poor. By familiar visits, the distributor becomes acquainted with the circumstances and necessities of the poor; and when they are in want, they apply to the visitor, who attends to their supply; thus all opportunity of imposition is cut off.

The volume enterprise was next touched upon. The society has distributed, the past year, 230,000 volumes. He related the following

ANECDOTE showing what one woman can do. A village in the interior of New York was destitute of the preached gospel, and of course, given up to all manner of wickedness. The husband of a pious female was taken sick; and a companion in his wickedness, possessing tender feelings, rendered his services in taking care of him. He soon died. The widow said to this young man, that she was poor and had a family depending on her for support, and consequently could render him no pecuniary compensation. All she could give him was a small book, which she requested as a particular favor, that he would read. He promised to do so. It was one of the standard volumes of old authors. The result was, his conversion. A revival in the place followed, and soon a minister was settled, and an entire change effected in the village.

Mr. W. closed his address by an allusion to the foreign enterprise. His whole address was forcible and affecting, more so than almost any other which we were privileged to hear during the week.

Rev. WILLARD CHILD of Vermont introduced a resolution purporting that the success of the distribution of tracts depends on the religious character of those engaged in the work. A deep vein of piety ran through his address, which similarly affected the audience, and made them feel their dependence on God for success. He remarked also on personal effort in this cause. The Savior asks not only yours, but YOUNG.

Rev. W. ADAMS of New York remarked on the embarrassments of the times, which should furnish us no grounds for discouragement.

Mr. TAPPAN, in conclusion, said he had one word to say, before the congregation was dismissed. Every one has a duty to perform. He should inform himself of the contents of the publications of this society, and never go abroad without some of them in his pocket for distribution.

Massachusetts Missionary Society. The public meeting was held on Tuesday evening. Extracts from the annual report were read by the secretary from which it appears that the receipts and expenditures have each exceeded \$13,000, upwards of 5,000 of which have been transmitted to the American H. M. Society. The secretary, Rev. Mr. Storrs has resigned his office, and his successor appointed. Owing to ill health and other causes, but little has been done the past year, to excite and keep up an interest in this cause. Aid has been rendered to 70 churches; some of which have called for aid for the first time. 14 churches have been blessed with revivals. The following churches have resolved to ask for no further aid, viz. West Haverhill, East Longmeadow, Norton, Sharon, and Templeton.

Rev. Mr. CLARKE of Sturbridge moved the acceptance and publication of the report. He gave important statistical information respecting the home missionary cause. The increase of population in the United States requires for its support, 3 or 4000 new churches annually. Who can do this on such facts, and not think of their bearing on our national character?

To what are we indebted, he added, for our prosperity? How came these free civil and religious institutions of our country here rather than in China? These are but effects from adequate causes. Our fathers came here to establish and perpetuate the institutions of the gospel. They established churches, and brought forward a learned and pious ministry; and this society is but carrying out what they introduced.

Rev. L. DWIGHT, secretary of the Prison Discipline Society, stated that Rev. Dr. Lathrop said, unless one was selected and set apart expressly as agent of this society, our churches could never be supplied. He died before the secretary was appointed. Then he stated that there were 30 destitute churches in this state, which could now enjoy the stated ministrations of the gospel without aid. Now, 15 years after, we learn from the report, that there are 70 churches needing aid.

A circular was sent, a short time ago, to the representatives of the several towns, inquiring into the early history and previous character of the inmates of the state prison. The answer from

many towns was,—We have none from this town and never had any in the state prison. Why? They had the preached gospel. Neglect them? 70 parishes mentioned in the report, and you will soon get your prison filled.

Rev. Mr. SANFORD of Dorchester, offered the following.

Resolved, That the indications of God's Providence toward this nation are such as to justify the belief that Home Missions are to bear an important part in the conversion of the world.

WHOLE NO. 133

into yours? What for? Because your teacher talks with his scholars and tells them about Christ; while mine, as soon as the lesson is recited, sits up and tells his sons, and never says a word to them about Christ. Children like to have their teachers and others talk with them.

Rev. Mr. Blandford of Lowell, introduced a resolution respecting the duties of parents and school teachers, and the Sabbath school. The effect of their presence on the children is very salutary. Many appear to regard it as a compromise of their dignity to be seen in the school. A compromise of their dignity to be seen in the school. A compromise of their dignity to be seen in the school.

Mr. R. closed by a prayer. Mr. Blandford of Portland made the closing speech.

INSTALLATION AT SALEM ST. Rev. J. H. Towne was installed as pastor over this church on Friday evening. Dr. Pay presided. Music: Introductory prayer by Mr. Blandford. Singing: Sermon by Rev. Mr. Fairchild, from the text, "Who is sufficient for these things?" Anthem composed for the occasion by Lewis Lemaire (of too light a character for such an occasion). Installing Prayer by Rev. Dr. Emerson of Salem. Original hymn by J. P. Shepard. Charge by the Rev. Mr. Boies. Right hand of fellowship by Rev. Mr. Finch. Concluding prayer by Rev. Dr. Dana of Newburyport. Singing.

The church and society are now happily united, and their prospects highly flattering. Mr. Towne has before been settled in Portsmouth and Amherst, and for a few months has labored as an agent in the anti-slavery cause. Though the proprietors thought it not prudent at this time to open their house for the anti-slavery convention, yet it was opened for public meetings on Wednesday and Thursday evenings.

SEAMEN'S FRIEND SOCIETY.—The meeting was held on Wednesday morning. Pliny Cutler in the chair. Rev. Mr. Lord, the secretary and seamen's preacher, introduced with good effect into the proceedings of the hardy sons of the ocean. Extracts from the report we give in the preceding columns. The meeting was addressed by Mr. Lord, who had himself been a sailor; Rev. Mr. Himes of this city, the son of a sailor; Rev. Mr. Thurston of Maine; Rev. Mr. Anderson secretary of the American Board, in place of Rev. Mr. Richards recently from the Sandwich Islands, detained from the meeting by sickness; and Rev. Mr. Adams of this city.

ANTI-SLAVERY MEETINGS.—Besides the Convention which continued four days, meetings were held in the Salem St. church on Tuesday and Wednesday evenings, and an address in the South Boston Baptist church on Thursday evening, by Rev. Mr. Colver. On Wednesday and Saturday evenings, juvenile meetings were held, which were addressed by Rev. H. C. Wright and others. This forenoon, another juvenile meeting was to be held, when Mr. Wright was expected to recommend measures for efficient action among the children and youth of this city. This afternoon the Misses Grimes of Charleston, S. C. are expected to meet and address the females of this city on slavery. On Monday afternoon, they addressed them on the subject of moral reform.

Foreign Missions.

On Thursday evening, a public meeting was held in behalf of the American Board. Mr. Anderson presented a statement of the condition of the society. (See first page.) Two missionaries were expected to embark about this time. One has been dismissed from his people for this purpose, and one was on his way to Boston; returning at New Haven, the latter was told that the Board had not the means of sending them forth. They are anxiously inquiring—Can we not go this fall? If there is now a failure to send forth missionaries when they are prepared and expecting to go from the instructions they have received it will have a pernicious influence on pious young men in our colleges and other seminaries of learning; as not one in ten who would otherwise do it, will make up their minds to go on foreign missions. He also spoke of the effect of stopping or checking the press, colleges, schools, &c. and the plans of the missionaries, as the committee are under the necessity of doing.

Rev. Mr. Adams of New York made a long and tedious address, although many topics introduced were important. He thought more might be done by promoting the British mode of taking up small amounts of money and often rather than doing a large sum once a year, as is now commonly the case among us.

Rev. Mr. Blandford spoke on the subject of having our missionary zeal founded on Christian principles, ready to meet the different aspects of divine Providence. His theme was important at this time, and for the most part well managed; but would have done more good, had he spoken about one fourth as long.

Rev. Mr. Brad from Syria said, when he left his native land, he wished never again to see the face of his friends in America. He wished to devote his whole life to the good of those to whom the was sent. But as Providence had ordered otherwise, he was willing now to become a missionary to the churches. He then gave a brief view of the Syrians and inhabitants of Palestine, where he has been laboring.

On Monday evening, at the monthly concert, Mr. A. presented a view of the Sandwich Islands, exhibiting an outline map of them to the audience. The change which has taken place in seventeen years, is almost miraculous. There are now twenty native churches embracing 906 members. The seventeen congregations on the Sabbath average an attendance of nearly 1000 each. That at Honolulu averages 2000. A loose spoken language has been reduced to writing, and some fifty millions of pages of books, &c., printed. The whole has been translated. A semi-monthly paper has 3000 native subscribers at one dollar each.

Mr. A. mentioned the death of Mrs. Wilson of South Africa, and Rev. Edwin Stevens at Canton, China.

Anti-slavery Convention.

Pursuant to a call signed by the officers of the Massachusetts, Maine, New Hampshire, Rhode Island, and Vermont Anti-Slavery societies, the annual convention of New-England Convention.

On Friday, Rev. Charles Fitch, of Boston called the convention to order, and nominated Samuel M. Paine, of Maine, as president.

On Saturday, Henry B. Stanton, J. W. Winslow, Wm. Lloyd Garrison, Charles Fitch, Samuel J. May.

The following are among the resolutions passed.

1. Resolved, That slavery in the District of Columbia has no warrant or sanction from the constitution of the United States, but is a direct contravention of the great purposes for which that instrument was framed.

2. Resolved, That slavery in the District owes its present existence solely to an act of Congress, restoring and perpetuating it, where it would otherwise have been left without any legal support or sanction whatever, and standing only upon its own execrable foundation of robbery and wrong.

3. Resolved, That the people of the free states, by permitting their own representatives to perpetuate and to re-establish slavery in the District, and to enact laws from time to time for its recognition and security, have given, and are still giving, a direct and powerful support to the entire system of slavery, and to all the uncounted horrors of that traffic in human flesh, which is making the American name a by-word and a reproach, and kindling against us the displeasure of Heaven.

4. Resolved, Therefore, that it is the solemn duty of the citizens of the free states to offer, at the next session of Congress, their united and earnest remonstrances against the continuance of slavery in the District of Columbia; and to see to it, that through the prejudices, the cowardice, the party-spirit, and political connections of their representatives, they are no longer made partakers in the sin, and partners in the abomination.

RIGHT OF PETITION.

Resolved, That the many stand taken by the legislature of Vermont against the arrogant demands of the south, and by the Massachusetts legislature in defence of the right of petition,—the almost unanimous decision of the Senate of the latter, that the abolition of slavery in the District of Columbia is demanded by the enlightened sentiments of the civilized world, by the principles of the revolution, and by humanity,—and the unanimous passage by both branches of a law affording to persons claimed as fugitive slaves, the right of trial by jury, are new and glorious evidences of a reviving of the ancient spirit of liberty among us,—contrasting honorably with the recent and craven conduct of the legislatures of New Hampshire, Connecticut and Maine.

Resolved, That the attacks which have been made by our national legislature upon the right of petition, reveal the deadly hostility of our free institutions, showing that they are willing to sacrifice to oppression all that freedom holds dear, and loudly summon all, who are not willing themselves to be brought into subjection, to prosecute with undiminished activity and invincible determination, all proper measures to extricate slavery from our land.

Resolved, That we are under high obligations to JOHN QUINCY ADAMS, for his fearless and unflinching advocacy and defence of the right of petition. We regard his conduct during the last session of Congress as a crisis in the civil history of our country. Posterity will accord to him the praise of having thrown himself into the breach, and turned back those who were pressing on to the overthrow of the very citadel of freedom. Nor will it ever be forgotten of him, that, in the midst of oppressors, he dared to claim even for the enslaved a right to sue for a redress of his grievances.

DOMESTIC SLAVE TRADE.

Resolved, That the Congress of the United States, in declaring the traffic in men on the coast of Africa, and on the high seas, PIRACY, has performed an act, dictated by the principles of republicanism and by humanity, and worthy of the representatives of a free and Christian nation.

Resolved, That as the same article of our constitution which gives to Congress power to abolish the foreign slave-trade, also gives to that body power to suppress the traffic in men between the several states,—therefore, that, by licensing it in the District of Columbia, and by permitting it in the territories and between the several states, Congress has sanctioned a system diametrically opposite to the character as free men and Christians, which exposes us to the contempt and derision of slave-traders and kidnappers on the coast of Africa, and which, themselves being judges, brands our professions of horror at the foreign slave-trade, of love to liberty, and a jealous regard for the rights of man, with glaring inconsistency and shameful hypocrisy. Therefore.

Resolved, That it is the duty of Congress at its next session, to abolish immediately and totally, this traffic in the District of Columbia, in the territories, and between the several states; and that it is the duty of the people, and of our state legislatures, loyally to remonstrate with that body against the longer continuance of this nefarious and piratical system.

At 10 o'clock, agreeably to a vote adopted yesterday, the Convention proceeded to consider the subject of funds, and after addresses from several gentlemen, a committee of seven was appointed to receive the contributions and pledges of the members.

CASH COLLECTED.

To defray expenses of the Convention, \$250.00
For the Massachusetts Society, 325.00
For the American Society, 111.75

Total, \$686.75

PLEDGES.

To the Massachusetts Society, \$2,305.00
To the American Society, 2,576.00

Total, \$4,881.00

Whole amount of receipts and pledges, \$5,567.75

THURSDAY MORNING. The Convention met in Park Street church, agreeably to adjournment. William Goodell moved and sustained the following resolutions:

Resolved, That the principles of abolitionists are nothing distinct from these fundamental axioms of natural justice, moral truth, and changeless right, which command themselves to the consciences of all men, and are included in the professed religious principles of all Christian sects:—that anti-slavery measures, considered in the light of existing and well-known facts, are nothing more nor less than the consistent advocacy and practice of these principles;—and hence, the present controversy resolves itself, naturally, into a contest between principles, on the one hand, and no principles on the other.

Speaking of principles, Mr. G. said, anti-slavery has

1. Its metaphysics. It teaches that man is a moral being. He is not a thing; and cannot be made chattels personal, a mere instrument of accumulating property.

2. Anti-slavery has its theology. It has its rule of duty,—recognizes the authority of the Supreme Lawgiver.

3. It has its ethics. It recognizes the great law of love: Thou shalt love the Lord thy God, and thy neighbor as thyself. It recognizes the golden rule.—Do to others as ye would they should do to you.

4. It has its criterion of human character. If he loves not man whom he hath seen, how can he love God whom he hath not seen?

5. It has its doctrine of human equality. God hath made of one blood all nations of the earth. All men are created free and equal.

6. It has its code of law. I might refer you to Coke, Blackstone, Montesquieu, &c.

7. It has its system of duties concerning human rights. The slave is entitled to be treated as a man. He is endowed by his creator with certain inalienable rights.

Abolitionists regard SLAVERY according to be scriptural term, as *non-scriptural*. It is a daring usurpation. The entire moral being, is looked

upon, as subject to a master. It denies to the slave all his religious rights. It denies to him the Bible, the sanctuary, and religious instruction. It fraudulently requires labor without wages. It alienates the family relation, and the marriage covenant—the fifth and the seventh commandments.

With these views, abolitionists come forward, and proclaim the duty of immediate repentance and reformation. "Now is the accepted time—now is the day of salvation."

The measures of the abolitionists are simply the teaching and practicing of their principles. They call things by their right names. They call robbery—robbery. They cry aloud and spare not, but lift up the voice like a trumpet.

Anti-slavery is a contest of principle with no principle, or rather, with a dereliction of all principle.

Nathaniel Colver submitted the following resolution.

Resolved, That Northern interference with the subject of slavery is an imperious duty, from which none can escape, without incurring personal guilt.

The sin of slavery, said Mr. C., is upon us; therefore we have a duty to perform in its abolition. We are guilty of slavery in the District of Columbia and the territories. Nothing to do with slavery! and yet bound by a national compact to send a military force to put down an insurrection? We are told by the conservatives of the north, to let slavery alone. Alas! slavery will not let us alone. The doctrine of McDuffie is, that our northern laborers should be made slaves. The question is, shall we abolish slavery, or become slave ourselves.

James G. Birney offered the following resolution.

Resolved, That the assumption, that man can be happy in a state of absolute slavery, is refuted by facts, and by his moral constitution.

Mr. Birney said, we are charged with making the slaves unhappy by our interference. It is true, the slave is made more unhappy by being made acquainted with his condition; must we therefore be silent? If such is the case, then preachers of the gospel must no longer proclaim to men their lost condition, unless freed from sin by repentance and faith in Christ.

The Convention was also addressed by Henry B. Stanton and Charles C. Burleigh, after which the following resolutions were adopted:

On motion, it was voted that the thanks of this Convention are cordially and unanimously tendered to the convention of the Park Street church, for permitting the use of their house for one of the sessions of this body.

PURIFICATION OF THE CHURCHES.

Whereas, the holding of human beings as property is a violation of the great law of love, a usurpation of the prerogative of the Most High, an invasion of the rights of man, and in itself, extortion and robbery of the most heinous character; and

Whereas, it annihilates human personality,—renders null and void the parental and conjugal relations, driving the plowshare of ruin over the whole field of social rights and domestic ties, and introducing a system of universal enmities,—withholding the Bible, and, at the masters' discretion, all other means of grace, so reducing mind, by wholesale and on system, to ignorance, vice, and heathenism itself; and

Whereas, the system of wrongs and abominations which grows out of this practice, is, to an alarming extent, upheld, both in the theory and the practice of members of Christian churches and of professed ministers of the gospel; and

Whereas, such conduct passes unrebuked by large portions of the Christian church, not only in the territories and between the several states, but in the theory and practice of the one class, and the silence and good fellowship of the other, the sanction of the church and of religion itself is given to this enormity; and

Whereas, it is the right and duty of every man, in the church or out of it, not indeed to legislate for the church, but to express his opinion of crime, and of the duty of himself and his fellow men, in their various relations in life, in respect to it; and

Whereas, it is a libel on Christianity to suppose, for a moment, that she can welcome within her sacred enclosure, and give her sanction and countenance to oppression, and theft, and robbery, and extortion of the very worst kind; and

Whereas, God himself, in the scriptures of truth, by the mouth of his apostles, has enjoined upon the Christian church to have no fellowship with iniquity, and particularly, with any man that is the subject of bonds and unjust restraints, or outwitted person; from her: Therefore,

Resolved, That, in the opinion of this Convention, no man who holds his brother man as property, should be admitted to membership in the Christian church.

Resolved, That persons now members of Christian churches, whether private members or ministers, who are guilty of this sin, should at once, as in the case of any other flagrant sin, and according to the directions given in the gospel, be re-monstrated with, and entreated to repent and forsake it; and if on a fair and faithful trial with them, they remain incorrigible and persist in their sin, that they should forthwith, according to the direction of the apostles, be "put away" from them.

Resolved, That it is the solemn duty of all Christians, private members and ministers alike, to pray for labor, unceasingly and perseveringly, for the purification of the Christian church, in respect to this matter; and to this end, that they do their utmost in their several religious connexions, to bring the individual churches of which they are members, and the religious bodies with which they are connected, to adopt an act on the principles just named; and that no considerations of peace, in the countenance and fellowship of this crying abomination, can for a moment be weighed in the balance against the claims of outraged humanity, the purification of the church, the honor of religion, and obedience to God.

Resolved, That this convention having thus expressed its opinion on the question of duty, does now respectfully and earnestly re-entrust churches, meetings, religious bodies, and preachers of the gospel of all denominations, to make this subject one of serious and prayerful consideration and action; and by prayer and preaching, the publication of opinions, the opening of the meeting-house and pulpits, and by their rules of meeting-house and government, to bear a decided and faithful testimony in relation to it, before heaven and earth, and thus do, each in his appropriate sphere, all that in him lies, to purify the church, to break the bondage's yoke, to vindicate the honor of Christianity, to avert the judgments, and secure for the church and the nation, the smiles of the God of the oppressed.

Resolved, That when the progress of corruption and despotism in the church is such as to give currency to doctrines, and to sanction and defend practices like those now promulgated and tolerated on the subject of freedom and human rights in portions of the American church, it becomes a serious question, whether the advocates of truth and righteousness, after doing what they can, and all the Christian forbearance and the precepts of the gospel require, to quit the churches and ecclesiastical bodies, of which they are members, on the subject, if be not their solemn duty to "COME OUT FROM AMONG THEM, AND BE SEPARATE."

The vote was taken upon the preamble and the first and second resolutions, the whole assembly rising in the affirmative, both male and female, excepting three. The remainder of the resolutions were passed unanimously.

ECCLIASTICAL ACTION.

On motion of William Goodell, it was

Resolved, That the dissemination of the slavish and despotic doctrines contained in a portion of the theological literature of the day,—doctrines which clothe the duty of obedience to the civil magistrate, above the duty of "remembering them that are in bonds as bound with them," and which condemn the advocates of the oppressed poor as "justly liable to the highest civil penalties and ecclesiastical censure," while it shows the corrupting influence of Southern slavery, furnishes just ground for alarm, and calls for corresponding efforts on the part of the friends of civil and religious freedom.

Resolved, That the promulgation of such doctrines is not less insulting to the freedom of the North, than hostile to the abolition of slavery at the South; and hence every American citizen, as well as every abolitionist, is called upon to watch with unceasing vigilance the movements of ecclesiastical bodies, a portion of whose members are active in the dissemination of such sentiments.

Resolved, That the General Association of Congregational ministers in Connecticut and Massachusetts, by the adoption of certain resolutions on the subject of lecturers and agents, and by assenting to those resolutions, (as explained by those who have undertaken their defence,) the right of the "pastors" to designate the amount and character of the religious instruction which shall be imparted to the people, have assumed a prerogative which does not belong to human beings, and which human beings ought never to acknowledge,—a prerogative comprising, in essence, one of the most despotic powers claimed by the slave master over the slave, and one of the chief elements of that ecclesiastical usurpation, from the eradication of which the reformation by Luther was intended to emancipate the Christian world.

Resolved, That the assertion of such a claim, at such a crisis, and simultaneously with the responses of Northern politicians to the wicked and despotic demands of the South, furnishes rational grounds for the apprehension, that leading influences in church and state, are systematically at work to sustain the peculiar institutions of the South, (which are said to be the basis of our Union,) by entering the civil and religious liberties of the North.

Wm. Lloyd Garrison offered and sustained the following resolutions:

See the resolutions on the subject, passed at the meeting in New York, in the last Spectator.

Mr. Stanton supported the resolutions in a heart-stirring speech. They were adopted unanimously.

MARTIN VAN BUREN.

The following resolutions were passed unanimously:

Resolved, That the pledge given by the President of the United States, to veto any bill passed by Congress, without the consent of the slaveholding states, for the abolition of slavery in the District of Columbia, is worthy the condemnation of our fellow-citizens of the free states, not only because it upholds an inhuman system, but because it is an effort to deny the great principle of equal and republican government, that when a majority adopt a measure, in accordance with the terms of the constitution, which is to "establish justice," and "secure the blessings of liberty," it ought to govern.

Resolved, That, as abolitionists, we are constrained to meet this avowal of his determination, with one equally decisive on our part, to do all in our power to give him an opportunity of redeeming his most extraordinary pledge.

Resolved, That inasmuch as the present chief magistrate of the United States is a professed advocate of the rights of man—and, as such, in the New York Convention in 1820, exerted himself to secure to the colored man, equally with the white, the privilege of the elective franchise;—and in the New York legislature, gave his vote and his influence in favor of the resolutions of that body against the admission of Missouri as a slave state,—we regard his present attitude as a new evidence of the overwhelming influence of southern slavery; and an additional incentive to increased and unremitting exertions for its entire overthrow.

Resolved, That SLAVERY, and not Anti-Slavery, threatens the dissolution of the Union—that it has already virtually destroyed it, so far as regards all who believe in and cherish the inalienable rights of man—and that nothing but the speedy abrogation of the laws which sustain slavery can save from utter annihilation that Union, formed by our fathers, for the glorious purpose of securing to themselves and their posterity the blessings of liberty.

Resolved, That this Convention cordially accords the recommendation of the delegates to the last annual meeting of the American Anti-Slavery Society, in favor of holding a National Anti-Slavery convention at some central point, in the autumn of the year.

General Assembly.

The convention proceeded to the Assembly a memorial, in which abundant general charges of error, in connection with the Presbyterian church, they testified to its existence in the following particulars of doctrine.

1. That God would have been glad to prevent the existence of sin in our world, but was not able, without destroying the moral agency of man; or, that for aught that appears in the Bible to the contrary, sin is incidental to a wise moral system.

2. That election to eternal life is founded on a foreknowledge of faith and obedience.

3. That we have no more to do with the first sin of Adam than with the sins of any other parents.

4. That infants come into the world as free from moral delinquency as was Adam, when he was created.

5. That infants sustain the same relation to the moral government of God in this world as brute animals, and that their sufferings and death are to be accounted for on the same principles as those of brutes, and not by any means to be considered as penal.

6. That there is no other original sin than the fact that all the posterity of Adam, though by nature innocent, or possessed of no moral character, will always begin to sin when they begin to exercise moral agency; that original sin does not include a sinful bias of the human mind, and a just exposure to penal suffering; and that there is no evidence in scripture, that infants, in order to salvation, do need redemption by the blood of Christ and regeneration by the Holy Ghost.

7. That the doctrine of imputation, whether of the guilt of Adam's sin, or of the righteousness of Christ, has no foundation in the word of God, and is both unjust and absurd.

8. That the sufferings and death of Christ were not truly vicarious and penal, but symbolical, governmental, and instructive only.

9. That the impenitent sinner is by nature, and independently of the renewing influence or almighty energy of the Holy Spirit, in full possession of all the ability necessary to a full compliance with all the commands of God.

10. That Christ never intercedes for any but those who are actually united to him by faith; or that Christ does not intercede for the elect until after their regeneration.

11. That saving faith is the more belief of the word of God, and not a grace of the Holy Spirit.

12. That regeneration is the act of the sanctifying Spirit, and that it consists in a change of the governing principle, which he himself does by direct truth, and which the Holy Spirit on the heart, but only by a persuasive exhibition of the truth analogous to the influence which man exerts over the mind of another; or that regeneration is an instantaneous act, but a progressive work.

13. That God has done all that he can do for the salvation of all men, and that man himself must do the rest.

14. That God cannot exert such influence on the minds of men, as shall make it certain that they will choose and act in a particular manner, without impairing their moral agency.

15. That the righteousness of Christ is not the sole ground of the sinner's acceptance with God;

and that in no sense does the righteousness of Christ become ours.

16. That the reason why some differ from others in regard to their reception of the gospel is, that they make themselves to differ.

While the question was before the Assembly, Rev. Mr. Mimes moved to add to the list of errors, four others, to be testified against. They were,

1. That man has no ability of any kind to obey God's commands, or to do his duty.

2. That ability to comply with God's commands is not necessary to constitute election.

3. That God may justly require of man the performance of what he has no ability, in his fallen state, to perform, and may justly punish him for non-performance.

4. That all the powers of man for the performance of duty have been destroyed by the fall.

Mr. M. hoped the said, that the Assembly would bear its calm and dispassionate and impartial testimony against errors on both extremes. He had been heretofore unacquainted with the existence of at least one half of those specified in the memorial, but he was willing to testify against them as errors. But his felt he should not be doing his duty, unless he should testify also against the others. And he hoped the assembly would unite with them, and that a cordial and unanimous testimony might be rendered against them all.

CITATION OF THE PRESBYTERIES.—The following resolutions were introduced by the committee on the memorial of the convention.

1. That the proper steps be now taken to cite to the bar of the next Assembly such inferior judicatories as are charged by common fame with irregularities.

2. That a special committee be now appointed to ascertain what inferior judicatories are thus charged by common fame; to prepare charges and specifications against them; and to direct a suitable plan of procedure in the matter, and that said committee be requested to report as soon as practicable.

3. That a citation on the foregoing plan is the commencement of a process involving the right of membership in the Assembly; therefore

Resolved, That, agreeably to a principal laid down, Chap. V. Section 9, of the form of government, the members of said judicatories be excluded from a seat in the next Assembly until their case shall be decided.

Passed by a vote of 128 to 122. The committee are Dr. Cuyler, Mr. Beckwith, Dr. Baxter, Mr. McKennan, and Mr. Baird.

DIVISION OF THE CHURCH.—On motion of Mr. Beckwith, a committee of five from each of the two great parties in the Assembly were appointed to introduce a plan for a voluntary division of the Presbyterian church. From the old school the committee were Mr. Beckwith, Dr. Alexander, Dr. Cuyler, Dr. Whittemore, and Mr. Ewing; from the new school, Dr. McAuley, Dr. Burman, Dr. Peters, Mr. B. Dickenson, and Mr. Jessup.

The next morning, Dr. Alexander, from the committee of ten who had been appointed on the existing state of the church, stated that in conducting the business with which they were charged, the committee had agreed that the two portions of which it was composed should meet separately, interchange communications with each other, and each report to the Assembly in its own way. He further stated that the two portions were agreed in opinion that a division of the church ought to take place, and were also agreed respecting many details of the plan; but that as to the main point, to wit, when and how the division should be effected, they had been unable to come to any agreement. The subject lies on the table.

WESTERN RESERVE.—Mr. Plumer moved the following resolution.

Resolved, That by the operation of the abrogation of the Plan of Union of 1801, the Synod of the Western Reserve is, and it is hereby declared to be, no longer a part of the Presbyterian church in the United States.

A debate immediately arose and continued with increasing interest and warmth at the last intelligence.

The Maine Anti-slavery Society are about to establish in that state a new anti-slavery paper, under the editorial management of John G. Whitfield.

The venerable Rev. Abel Holmes D. D. died at Cambridge on Sunday evening last, aged 73. Dr. Holmes graduated at Yale in 1783, preached a while to the New England settlers in Medway Georgia, and was installed over the church in Cambridge in 1791. He was a scholar and antiquarian, and author of no ordinary merit.

WILL OF MR. REED. The Hon. William Reed, who recently deceased at Marlborough, by his will has given \$65,000 for benevolent purposes, besides liberal legacies to heirs and relatives. The following sums he bequeathed to the designated, 9,000 to the first church and society in Marlborough, as a permanent fund for the support of Sabbath Schools, relief of poor members, support of a library and of the ministry; 10,000 to the American Board; 1,000 to the American Tract Society in Boston; 2,000 to the American Education Society; 5,000 for the purchase of books for the theological ministry at Andover; 2,000 to Marlborough Academy, as a permanent fund for the education of children of superior promise and capacity, who have been distinguished in their improvement in the public schools; 2,000 to the Massachusetts General Hospital at Boston; and the Insane Hospital at Charlestown; 7,000 for the use and benefit of the second Congregational church and society in Marlborough; 1,000 to Amherst college; 17,000 to Dartmouth college.

The Rev. William Richards, missionary at the Sandwich Islands, has just arrived in this country, with Mrs. Richards and six of their children. He expects to return to his field of labor as soon as possible.

INSTALLATION.—The 24th, viz. the Rev. B. B. Speck with was installed over the Trinitarian church in Casine Me.

REV. A. A. PHELPS, has retired from the editorial

